423 garden, with the stipulation, of [113] a psychological and moral order, that one wait to take possession until "the memory of the dead [428 has been lost." However, this semijudicial means of acquiring 425] land does not imply the existence of an inheritance right. The relatives are not favored, and anybody can avail oneself of the same title.

GENERAL PSYCHOLOGY AND DAILY LIFE

The Categories

128 The linguistic study of the Nambikwara should be the object of special publications, (1) and we shall thus content ourselves

> 1. C. Lévi-Strauss, Sur certaines similarités, etc., loc. cit.; Paul L. Garvin, Esquisse du Système, etc., loc. cit.

here with several summary pieces of information destined to bring into sharper focus what can be inferred concerning the broad logical categories of thought, and to assign a place to the Nambikwara group within the orbit of other American cultures.

193 The most remarkable trait of the Nambikwara language, 197 made particularly evident by the central and southern dialect (b1), ●811 is an extended use of the classificatory suffixes. The systematic character of the classification of things and beings is comparable only to that found in the Ŝibŝa linguistic family. Furthermore, if one ignores several secondary differences, the division of the world into categories in Nambikwara presents a remarkable similarity with that found in the Ŝibŝa dialects. (2)

> 2. The following examples are borrowed from Walter Lehmann, Zentral-Amerika, 2 vols., Berlin, 1920, I, pp. 277-279, 404, 440, 454, 571.

In the division of things and beings into eleven principal logical categories, ten are found to be common to the Nambikwara and to the Ŝibŝa. The category "season, weather, sky" seems to be broken up, in Nambikwara, into several suffixes. Inversely, the same suffix-are classes two categories logically related but distinguished by

193 their suffixes in Ŝibṣa: —nak (Bribri), "excretion, secretion, resin"
197 and -dio, -rio (Bribri), "secretion, damp." (3)
●811

3. There would be, naturally, a large number of detailed observations to present. In the different languages, the logical categories partially overlap; thus, the Nambikwara category -kere corresponds partially to the Bribri -kal, and at the same time to -Xkuo. The suffix -kere expresses resistance largely, and the suffix -kate, which we have connected with it, form.

The phonetic analogies which occasionally appear between the classifying suffixes of the Nambikwara and the Ŝibṣa do not seem to us of great importance. On the other hand, morphological analogy, and above all the division of things and beings into classes which are not imposed on the mind [114] by any internal necessity, do not seem to us to be logically the result of a pure phenomenon of convergence. We see there, on the contrary, sufficient reason to affirm a linguistic affinity between the Ŝibṣa and Nambikwara groups. (1)

1. In his book Durch Central-Brasilien, Von den Steinen had already suggested the constitution of a linguistic area extending from Colombia to northern Bolivia by a chart of the northern and western distribution of the word sisi (sun, fire). The term sisi can be approximated in Nambikwara: siisu (a1), siise (b1): round hut, circle.

[172]

Logical Category	Nambikwara	Rama	Bribri	Terraba	Guatuso
Type, family, group	-ãnde -ẽnde -õnde		-ŭak	-ŭah	
Hair, fur, feathers	-uette	-ulis	-kŏ, -kŏ -tsa	-zok -so	-iisa -ko-a
To cut, to pierce, hole	-íre	-sik			-kali -ka

continued

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Logical Category	Nambik-wara	Rama	Bribri	Terraba	Guatuso
Hard, stiff, rigid, wood, stretched	-kere -kate	-kat	-kãr	-kŏr -krŏ -grŏ	-kora -kure
Soft, supple, stretched	-ẽere	-kit	-kitša		-kira
Fruit, grain, rounded object	-kənĩnde	-up	-uo -kuo	-kuo	-ku -kuru
That which hangs, is added, decorates, trembles	-gəre	-kiin (?)	-io	-kro	
Full, swelled, liquid	-are	-ri, -li -ari -ubli	-dĩo -rĩo -ri -li	-rio	-ko-ri
Season, weather, sky	-inde -are -ere		-kã̃ -kõ̃	-shco	
Bark, leather, skin, clothing, what accompanies	-ore	-ũuk	-Xkŭŏ	-cuota -cuo	-tẽn
Flesh, substance	-unde	-kās	-tška	-sho	

[115] THE NUMBERS

802 The Nambikwara have only three names for numbers, strictly speaking: one, two and many. But they are capable of composing these terms to form higher numbers by addition. We have thus been able to obtain countings up to 5, 6 and 8. To count "one" the Indians hold down with the left hand all the fingers of the right hand except the thumb. To count "two," they hold down the thumb, ring finger, and little finger, leaving up only the index and the middle finger. To count "three," they hold down all fingers except the ring finger. As a matter of fact, as no special word exists for this figure, "three" is no more than a unit added to two. In the central and southern dialect